The arrival of the young wife, tara-s, in the husband's village is celebrated again with slaughtering, a greeting to which she is entitled (cf. folk tale, LVIII).

Today only a few Hottentots could afford several wives, as ancient custom allows, because of their impoverishment. Also the relationship between the sexes has deteriorated to such an extent that it is not necessary for a man to have the intimate relationship with several wives officially sanctioned.

2. Inner-Family Relationships

a) In the relationship of husband and wife, the honored position of the wife differentiates the family of the Hottentots clearly from that of the Herero. The woman is considered the mistress of the hut in all household matters. Thus under certain circumstances she has the right to refuse her husband the right to enter the hut. She manages the food supply. Her husband asks for milk and she gives it to him. In addition, the fact that she does the most important job in the household of a herdsman, namely the milking, differentiates her from the wife of a Herero. The honored position of the woman in the marriage relationship does not prevent occasional quarrels in which the husband makes full use of his physical superiority.

Only barrenness lowers the esteem of a wife permanently.

b) The relationship of the parents, //gō-ǂra, to the children, /gō-an. Caring for small children, aba-, is naturally the mother's business. She carries her child on her back in a lamb skin called //hani-b (see Plate X).

"//Hanība !kgara !", i.e. Drag the aba skin after you!" is shouted to little children when they sneeze (tī). In other cases I heard the mother with the sneezing child "!o/man kgao !," i.e. "push your rear !" (-an seems to be a reflexive particle). Both wishes refer to the eagerly-awaited first attempts of the child to walk. The baby tries to get up from its helpless sitting position on the floor and at first always falls back again on its rear. When it can walk, it drags the aba skin, which it has by then outgrown, after itself and uses it as a toy.

[304] The parents assign each child, even grown ones, a certain cow for its use (mai-am, i.e., placing to the mouth). The child may only milk for itself this one cow, ǂ/hes, mornings and evenings. During the day, when the cattle are in the pasture, he is served what is left of his milk. Likewise those who are married sometimes get four or five cows from their parents.

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Name

with the person, others, again, are purely derisive. In any case, however, the confusion is great, since all the brothers' daughters will have the same "great name", and so, too, will all the sisters' sons; while later generations will carry the name even further.

In addition to this "great name" derived from that of its father or of its mother, as the case may be, each child has also a baby name or pet name given it by its mother according to fancy. This name, however, may be used by none but the parents, and by them only till the child comes of age. Even a husband may not use his wife's baby name, but must call her by the baby name of their eldest son, and similarly, a woman calls her husband by their eldest daughter's baby name.[1]

Childhood and Family Life

A child is often suckled by its mother till three or four years old. When going about her daily occupations she carries it with her on her back, *ede's it*, as the expression is, in a lambskin passed through her arms and knotted over the breast. Kolb and Hahn even state that when the baby is hungry the mother will not trouble to take it down, but simply pushes up her breast over her shoulder so that the baby can suck while still on her back. To wean it the mother rubs her nipples with the bitter juice of the aloe. If the milk does not cease flowing she is milked several times directly into the hot ashes of the hearth fire; and as the milk evaporates there, so also will it dry up in her. Should another child be born before the first is weaned, the latter is handed over to another woman, generally a near relative of the mother. The infanticide practised among the North-Western Bushmen under similar circumstances is not found among the Hottentots.[2]

From the moment it can stand on its feet the child, although still dependent upon its mother, gradually learns to fend for itself in its environment. Hottentot children grow rather slowly, probably, says Schultze, because of the scanty nourishment. In poorer families they are shown by the mother how to dig out roots and bulbs for themselves; they learn to catch mice, lizards, and similar small animals, which they roast on the fire; seek out wild honey, and so on. In the more wealthy families each child is allotted a special cow for his own use, which he may milk for himself in the morning and evening;

[1] Hahn, "Beiträge zur Kunde der Hottentotten," 51–2; *idem*, *Tsuni-||Goam*, 19–20; Schultze, *op. cit.*, 323–4; Hoffmann, *Reiseerinn.*, 14–15.

[2] Kolb, *op. cit.*, 76; Schultze, *op. cit.*, 57–8; Hahn, "Die Nama-Hottentotten," 330; Schultze, *op. cit.*, 102, 299.

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and during the day, when the cattle are at pasture, he is fed upon this milk. The little boys early begin to herd the goats, every boy being entrusted with a number, whose milk he may use. It is not long before he is able to catch a beast with great dexterity out of the running flock, sit under or behind it, and milk it into his mouth. The little girls remain always with their mother, and gradually learn to assist her in the daily household tasks; to see that a standing supply of firewood is maintained, to prepare the food and the ointments for the body, to fetch water, to make the reed mats, and keep the hut in repair, and so on.[1]

Among themselves the children play games of various kinds. In some they imitate the doings of their elders—catch mice, for example, put them into a small kraal, then castrate all the males excepting one, which is kept as the ram of the herd. They prepare small bows and arrows for themselves, with which they hunt small animals such as lizards, mice, and birds; make clay figures of human beings, cattle and other animals which they burn in the fire; and compete with one another in throwing sticks to a distance, concealing stones in their hands, and so on.

Children of about the same age, both boys and girls, who grow up together in the same place, regard one another as "mates" (*ǂgui ǁkam*) for the rest of their lives. Often enough they do not address one another by name, but use the incisive terms *aoxa* (voc. of *aob*, man or husband) and *axiaxa* (voc. of *xais*, woman or wife). As children they play together in bands, usually closely organized for a year or more. They elect for themselves a "captain", who chooses his "lieutenant"; both have younger boys as their personal servants. They direct all the games and other activities, and even settle the love disputes of the others. Disobedience of their orders or such misbehaviour as sexual intercourse is punished with a fine of tobacco or food, often enough a fairly severe penalty when food is none too plentiful. The adults are content to leave in their hands the regulation of their coevals, thereby strengthening this system of self-government of the young. In later life the close bond between age-mates remains unbroken, and, indeed, the whole spirit of their relations is one of deep friendship and mutual obligation throughout life.[2]

In social life generally age carries prestige, and differences in status are often marked to some extent by relative age. Every junior is

[1] Schultze, op. cit. 207; Lebzelter, "Südwestafrika," 207; Schinz, op. cit., 98.
[2] Schultze, *Nama*, 308–13; cf. Hoernlé, "Social Value of Water," 320–3.